THE

DEITY OF JESUS;

ABRIDGED FROM

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JESUS THE CHRIST, OR MESSIAH.

I.—*Jesus pre-existed, and that pre-existence was as God.*

II.—*Jesus, during his abode on earth, was both God and Man.*

III.—*Jesus, since his resurrection, reigns, and shall for ever reign, in Heaven.*

I.—JESUS PRE-EXISTED, AND THAT PRE-EXISTENCE WAS AS GOD.

"I proceeded forth and came from God, neither came I of myself, but He sent Me." John viii. 42.

"No man hath ascended up to Heaven, but He that came down from Heaven, even the Son of man which is in Heaven." John iii. 13.

"For I came down from Heaven, not to do mine own will, but the will of Him that sent Me." John vi. 38.

No such expressions are ever employed in Scripture to describe the mission of prophets, or apostles. Even John the Baptist who was "a burning and a shining light," and "more than a prophet," cried, "He must increase, but I must decrease. He that cometh from above, is above all." John iii. 30. It therefore appears that Jesus at a certain appointed period, came forth from that immediate presence of God, which John, i. 18, emphatically describes as "the bosom of the Father,," and from that high and holy place where He dwelt in glory, and descended into this lower world.

The reality of Jesus' descent from Heaven, is also shewn by his corresponding ascent, or return to Heaven. "This is that bread," said He to the Jews, "which came down from Heaven. Doth this offend you? What and if ye shall see the Son of man ascend up where He was before?" John vi. 58—62. Again He said to his disciples, "I came forth from the Father, and am come into the world: again, I leave the world and go to the Father." John xvi. 28.

This coming of Jesus was when he was born; "Wherefore when the Son of God cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me; in burnt-offerings and sacrifices for sin Thou hast had no pleasure: then said I, Lo, *I come*, in the volume of the Book it is written of Me, to do thy will, O God." Hebrews x. 5—7.

The extent of the pre-existence of Jesus is mentioned in many places. John the Baptist was born six months before Him, yet Jesus existed before John: "John bare witness of Him, and cried, saying, This is He of whom I spake, He that cometh after me is preferred before me, for he was before me." John i. 15 and 30.

Job lived in very remote antiquity, yet he confessed Jesus the Redeemer, whose coming into the world he foresaw, to be the Living One: "Oh that my words were now written! oh that they were printed in a book! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though worms destroy this body, yet in my flesh shall I see God." Job xix. 23—26.

Abraham was born about two thousand years before the incarnation of Jesus. Nevertheless Jesus was in being before Abraham. "Your father Abraham," said He to the Jews, "rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years

old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM." John viii. 56—58.

The Bible opens with the statement that "*In the beginning* God created the heaven and the earth; but even at that time Jesus existed with the Father, for the apostle John who calls him the Word, declares that "*In the beginning* was the Word, and the Word was with God." John i. 1.

That, during the ages previous to the creation of the world, Jesus was with the Father, the partner of his glory, and the object of his love, we learn from his own words shortly before his crucifixion. "And now, O Father, glorify Thou Me with thine own self with the glory which I had with Thee before the world was," "for Thou lovedst Me before the foundation of the world." John xvii. 5, 24.

Comparing these passages with the title of "the Wisdom of God" given to Jesus, 1st Corinthians i. 24, it becomes clear that it is He who speaks in the book of Proverbs, viii. 22—36. "Jehovah possessed Me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When He prepared the heavens, I was there; when He appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him. Whoso findeth Me findeth LIFE, and shall obtain favour of the Lord. But he that sinneth against Me, wrongeth his own soul; all they that hate Me love DEATH."

Finally, the existence of Jesus has been "from everlasting" as declared by the prophet Micah in a passage which Jews as well as Christians have been accustomed to interpret as relating to the Messiah of Israel. "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is

to be Ruler in Israel, whose goings forth have been of old, from everlasting." Micah v. 2. Matthew ii. 6. John iii. 42.

Such are some of the passages in Scripture which enable Christians to trace the pre-existence of their Redeemer back to the days of eternity.

What then was the nature in which Jesus thus pre-existed? Not the nature of man—not that of angels—not that of any creature however eminent—but the nature of GOD himself.

Eternal pre-existence involves the idea of deity; for while the being of every creature has necessarily commenced at some particular point of time, God alone has existed from eternity. Now the Lord Jesus expressly says of himself "I am the *beginning* and the ending; the *first* and the last." Revelation xxii. 13, and Isaiah xliv. 6, says "Thus saith Jehovah the King of Israel, and his Redeemer Jehovah of hosts, I am the FIRST, and I am the LAST; and beside Me there is no God." Compare xli. 4, and xlviii. 12.

The pre-existent Divinity of Jesus is clear from Philippians ii. 5—9. "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him."

Jesus is in a peculiar manner styled "THE SON OF GOD," although the particular circumstances of that mysterious relation are placed far beyond the reach of human inquiry. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1st John iii. 8. "In this was manifested the love of God towards us, because that

God sent his only begotten Son into the world, that we might live through Him." 1st John iv. 9. "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." 1st John iii. 14. And David exclaims "Kiss the Son, lest He be angry, and ye perish from the way when his wrath is kindled but a little." Psalm ii. 12.

That the title "Son of God" is not applied in a subordinate sense, as it sometimes is to angels and righteous men, but as an actual Sonship and participation in the nature of God, is confirmed by the numerous passages where the Jews considered our Lord's assertion of his Sonship as equivalent to an assumption of the Divine character, and therefore as involving the crime of blasphemy. "The Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." John v. 18. Again, when Jesus declared himself to be the Son of God, and spoke of his union with the Father, they "took up stones to stone him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." John x. 33; and this alone was the ground on which their rulers finally adjudged him to be worthy of death. When Jesus replied in the affirmative to their question, "Art thou then the Son of God?" they cried out, "What need we any further witness? for we ourselves have heard of his own mouth." Luke xxii. 70, 71. "Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death." Mark xiv. 64. And soon afterwards they said, (referring to Leviticus xxiv. 16, which declares that whoso blasphemeth the name of Jehovah shall surely be put to death) to Pilate, "We have a law, and by our law he ought to die, because he made himself the Son of God." John xix. 7.

Jesus was also called "The WORD of God." This title

signifies the light, life, wisdom, and power of the Almighty. This appears from a number of passages in the Old Testament, and also from the recorded opinions of the most eminent early Jewish writers, by whom the "Word of Jehovah" is described as the Son of the Almighty,—the vicegerent—the person through whose mediation and instrumentality, all the Divine purposes were carried into action.

In perfect consistency with the application of the title Word to Jesus, the work of creation itself is repeatedly attributed to him in the New Testament. Thus the apostle John, i. 3, assures us that "All things were made by Him, and without Him was not anything made that was made." And again, "He was in the world, and *the world was made by Him.*" John i. 10. "God hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, BY WHOM ALSO HE MADE THE WORLDS." Hebrews i. 2; and the apostle goes on to quote Psalm cii. 25, in which the Son is addressed as the Author of the creation; "But unto the Son He saith, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands." Hebrews i. 8—10.

But the Son of God is also presented to our attention as the Maker of the most powerful intelligent creatures, the Creator of the material and immaterial world, the *Object* as well as the *Author* of all things. "God hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, who is the image of the invisible God, the firstborn of the whole creation, for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created *by* Him, and *for* Him; and He is before all things, and by Him all things consist." Colossians i. 13—17.

Jesus, in his pre-existence, was also the spiritual quickener and enlightener of mankind, and the celestial leader and governor of God's peculiar people. As the mysterious Angel Jehovah, He said to Hagar in the wilderness, "I will multiply thy seed exceedingly, &c. &c.—and she called the name of the Lord that spoke unto her, "Thou God seest me." Genesis xvi. 10—13. When He visited Abraham on the plains of Mamre, He not only revealed the designs of his own providence, but was frequently addressed by Abraham as the Supreme Being. Genesis xviii. When, again, He called aloud to the patriarch out of heaven, He said, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from ME." Genesis xxii. 12. When He wrestled with Jacob, He said, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men, and hast prevailed. And Jacob called the name of the place Peniel, for he said, I have seen God face to face, and my life is preserved." Genesis xxxii. 28, 30. When He called to Moses out of the burning bush, He spake in the character of God, and said, "I AM THAT I AM." Exodus iii. 6, 14; and when the Father declared Him to be the person whom He had graciously appointed to drive out the Canaanites from before the children of Israel, God said, "Beware of Him, and obey his voice, provoke Him not, for He will not pardon your transgressions, for MY NAME is in him." Exodus xxiii. 21. When He appeared as a man with his sword drawn to Joshua, He said, "As captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so." Joshua v. 13—15. His appearance to

Gideon is described as the Divine being, looking upon the warrior, and saying, " Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Have not I sent thee ?" Judges vi. 14. When He displayed his glory to Manoah, the latter concluded that he would die, because he had seen GOD. Judges xiii. 22. And in the prophecies of Amos and Zechariah, He is described as Jehovah, Amos vii. 7, Zechariah ii. 8—13.

Omitting other numerous passages in which the Word is declared both directly and indirectly by the sacred writers to be Jehovah and God, it is sufficient to quote the memorable passage in which the absolute deity of Jesus pre-existent is so emphatically declared. " *In the beginning was the Word, and the Word was with God, and the Word was God.*" John i. 1.

It is thus clearly proved that JESUS PRE-EXISTED, AND THAT PRE-EXISTENCE WAS AS GOD.

II.—JESUS, DURING HIS ABODE ON EARTH, WAS BOTH GOD AND MAN.

That being who shared the glory of the Father before the world was; the Son of God who dwelt in his bosom; the Word by whom all things were made, by whom all men were enlightened, and who was himself Jehovah; that Divine being assumed the nature of man, and was born into the world a little child, descended from Abraham, Judah and Jesse; " was made of the seed of David according to the flesh;" was born of the virgin Mary, and lay a helpless infant in the manger; " increased in wisdom and stature" as he advanced in years; performed all the laborious functions of a minister and a prophet; hungered, thirsted and was wearied; wept and was afflicted, fasted and prayed; he expired in agony on the

cross, and was consigned a corpse to the grave. He was therefore during his abode on earth unquestionably MAN, endued with a human body and a human soul, and, so far, a creature of God.

"The Word became flesh, (that is, man,) and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John i. 1.

St. Paul, after citing several passages in the Old Testament which relate to the deity of the Son, in order to prove his superiority over the angels, proceeds to dwell on the humiliation of Jesus, "who was made for a short time lower than the angels, for the suffering of death, that through death He might destroy him that had the power of death, that is, the Devil." Hebrews ii. 9, 14. "For verily He took not hold of angels, but He took on him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succour them that are tempted." Hebrews ii. 16—18.

It is therefore clear that when the Son of God was foreordained of the Father to be the Saviour of mankind, and when He undertook that sacred office of mercy, He existed only in the Divine nature; but that when He reduced himself from his original glory, and assumed human nature, the nature of *God* and the nature of *Man*, became united in Him. Of the mode of that mysterious union we are as little capable of forming any conception as we are of the union of our own souls and bodies. The fact has been revealed to us, and we are bound to believe it.

In reading the narrative of the four Gospels, which may be regarded as the history of Jesus' humanity, it is necessary

carefully to distinguish the descriptions of Him in his human capacity, from those of his deity. When, for example, we find it recorded that Jesus was born a child, grew in wisdom and stature, and died a violent death, we immediately perceive that these facts appertain only to his human nature; as also his dependence on his heavenly Father, his passing whole nights in prayer, his being tempted by the Devil, and his not knowing the time appointed by the Father for the resurrection and final judgment of mankind. Having assumed the nature of man, in order that in that nature He might act as Mediator between God and Man, He voluntarily subjected Himself to all its sinless weaknesses and imperfections. He would not otherwise have been completely Man. We thus see that He was perfect God, and perfect Man. God, of the nature of the Father, existing from all eternity; and Man of the substance of his Mother, born in the world. Equal to the Father as regards his Godhead; but inferior to the Father as regards his assumed Manhood. Want of attention to this distinction has led to many errors.

While, however, the Gospel narrative plainly unfolds and establishes the doctrine that Jesus was *man*, it abounds with a variety of evidence that He was also *God*. These proofs may be classed as follows.

1st. Jesus, during his abode on earth, claimed the Divine character.

2nd. He displayed Divine attributes and powers.

3rd. He received Divine worship.

4th. His incarnation, life, and death, were accompanied by some other circumstances which fully harmonize with the doctrine of His Deity.

5th. In connection with this period of his history, He is described as God, or Jehovah.

The actual Divinity of Jesus ought surely to be admitted, if on a careful examination of the inspired records, we find that notwithstanding his deep humility, his contempt of the honor of the world, and his abhorrence of all impiety, He was accustomed to speak of Himself as of one to whom belonged the known character and attributes of the Supreme Being. This claim to Divinity, asserted with all the ease and simplicity of long and familiar possession, appears from numerous instances in the four Gospels.

He frequently presented Himself to his followers as the object of the Faith necessary for their everlasting salvation. "God so loved the world," said He, "that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 16—18. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John xi. 25, 26, compare vi. 40, 47, 54; vii. 38; xvii. 20—22; xx. 31. Here all mankind are required, not merely to believe the words of Jesus, but to rely on Him as the Son of God, the Redeemer of Men, the giver of Life; and this on the avowed principle that "neither is there salvation in any other"—that "there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. When the Jews inquired of Jesus, "What shall we do, that we might work the works of God?" He answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent:" John vi. 28, 29; and again "Verily, verily, I say unto you, he that

believeth on ME hath everlasting life." 47. Now it is utterly inconsistent with scripture that men should be required to place their reliance for salvation on any *creature*, however gifted or exalted—on any being but Him who is the only Supreme and Almighty from everlasting. "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." Isaiah xxvi. 4. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jeremiah xvii. 5, 7.

Jesus also declared in plain terms to the disciples that He Himself was the Saviour of the world, and that He would "give them eternal life." John x. 27, 28. "I came not to judge the world, but to *save* the world," John xii. 47; whilst the Scriptures declare that it is God who saves us. "I even I am Jehovah," says the Almighty by his prophet Isaiah xliii. 11, "and beside me there is NO SAVIOUR." "There is no God else beside me, a just God and a *Saviour*, there is none else beside me. Look unto ME, and be ye saved, all the ends of the earth, for I am God, and there is none else." Isaiah xlv. 21, 22. Titus i. 3, 4. "Jesus is exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts v. 31.

Since all sin is an infraction of the law of God, and is in its very nature an offence against the Supreme Being, it is plain that God alone has power to forgive it. When therefore Jesus "said unto the sick of the palsy, Son, thy sins are forgiven thee," he laid a virtual claim, not merely to a royal prerogative, but to a Divine attribute. The Jews felt this, and said, "Why doth this man speak blasphemies? Who can forgive sins but God only?" Jesus did not deny the inference, or recede from the claim; on the contrary, He continued to assert his own "power on earth to forgive sins,"

and immediately wrought one of the most signal of His miracles in attestation that his assertion was true. Mark ii. 3—12. Luke vii. 48.

Jesus superseded some of the Divinely appointed rules of the Mosaic law. Moses said " Whosoever shall put away his wife, let him give her a writing of divorcement," Deuteronomy xxiv. 5. But Jesus said, " I say unto you, that whosoever shall put away his wife, saving for fornication, causeth her to commit adultery, Matthew v. 31. There is perhaps no article in the Mosaic code on which so frequent stress is laid as that of the observance of the Sabbath as a day of absolute rest. Yet Jesus relaxed the strictness of this Divine law, on the principle that " the Son of man is Lord even of the Sabbath day." Matthew xii. 8. And who could be Lord of the Sabbath, so as to have power to alter its observances, but that Holy one of Israel, by whom the Sabbath was originally instituted? And in immediate connexion with this assertion of Divine authority, He described himself as " one greater than the Temple" at Jehovah, Matthew xii. 6.

Jesus also spoke of Himself as the giver of the Holy Spirit, baptizing with " the Holy Ghost and with fire," Matthew iii. 11. His declaration, " Before Abraham was, I AM," was understood by the Jews as an assumption of the Divine character; and He indicated his own *omnipresence* by saying, " No man hath ascended up to heaven but He that came down from heaven, even the Son of Man who is in heaven." John iii. 13. " Where two or three are gathered together in my name, there am I in the midst of them." Matthew xviii. 19, 20; and on his ascension, his parting words were, " Lo, I am with you always, even unto the end of the world," Matthew xxviii. 20.

I will now cite some passages in Jesus' discourses, which,

whilst acknowledging his subjection to the will of God in his capacity of Mediator, or his subordination to the Father in his capacity of Son, clearly declare his real equality and unity with the Father in the Divine nature.

"All things are delivered unto Me of my Father." Matthew xi. 27. "Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was his own Father, making himself equal with God. Then answered Jesus, Verily, verily, I say unto you, the Son can do nothing of himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise; for the Father loveth the Son, and sheweth Him all things that himself doeth; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, which hath sent Him. For, as the Father hath life in Himself, so hath He given to the Son to have life in Himself." John v. 17—26.

"As the Father knoweth Me, even so know I the Father." John x. 15.

"If I do not the works of my Father, believe Me not. But if I do, though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me, and I in Him." John x. 37, 38.

"He that believeth on Me, believeth not on Me, but on Him that sent Me; and He that seeth Me, seeth Him that sent Me." John xii. 44, 45.

"Let not your heart be troubled; ye believe in God, be-

lieve also in Me..... I am the way, the truth, and the life ..... Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." John xiv. 1—14.

Jesus, praying for the unity of his disciples, says, "That they may be one, as WE are." John xvii. 11. Surely nothing can be more unsuitable to a mere creature, than the familiar use which in speaking of Himself and God the Father Almighty, Jesus has made of the pronouns *we*, *us*, *our!* "If a man love me," He says, "he will keep my words, and my Father will love him, and WE will come unto him, and make our abode with him." John xiv. 23. This is a mode of speech which can only be compared with that adopted by Jehovah himself in the Old Testament, "Let US make man in OUR image, after OUR likeness." Genesis i. 26. "Behold, the man is become as one of US, to know good and evil." Genesis iii. 22.

In conclusion, I may mention another declaration of Jesus, which his hearers understood and even attempted to punish, as a direct assumption of the character of God. "My sheep," said Jesus, "hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hand. My Father, which gave them Me, is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are ONE. Then took up the Jews stones to stone Him, saying, For a good work we stone Thee not, but for blasphemy, and because that thou, being a *man*, makest thyself *God*." John x. 27—33. Jesus, then, was either justly liable to the charge of blasphemy, or He really was ONE GOD with the Father.

2.—*Jesus when on earth displayed Divine attributes and powers.*

Jesus, on several occasions, shewed that He knew the secret thoughts of men. "Now are we sure that *Thou knowest all things*, and needest not that any man should ask Thee; by this we believe that Thou camest forth from God." John xvi. 29, 30. If we ask how it was that Jesus was *omniscient*, his own words in Revelations ii. 23, solve the difficulty; "I am He which searcheth the reins and the hearts, and I will give unto every one of you according to your works;" and if we go a step further and inquire, Who is HE that searcheth the reins and the hearts? the answer is, GOD. "I, Jehovah, search the heart, I try the reins; even to give to every man according to his ways, and according to his doings." Jeremiah xvii. 10; xi. 20. Psalm vii. 9.

When we consider the human nature of Jesus, we can say with the apostle Peter, that He was "a *man* approved of God by miracles, and wonders, and signs, which God did by Him," Acts ii. 22, compare John xi. 41; nor could the subject of his miracles be mentioned in a more proper manner when the point under consideration was not the Deity of Jesus, but only the truth and Divine origin of the religion which He taught. But the manner in which Jesus performed his miracles, was quite different from that of Moses, Joshua, Elijah, Elisha, and the other prophets. "He spake, and it was done; He commanded and it stood fast." "Behold there came a leper, and worshipped Him, saying, Lord, if Thou *wilt*, Thou *canst* make me clean. And Jesus put forth his hand, and touched him, saying, I WILL; be thou clean. And immediately his leprosy was cleansed." Matthew viii. 2, 3. Similar examples are numerous. Thus when the people of Nain were carrying the widow's dead son on

his bier out of the city, Jesus said "Young man, I say unto thee, Arise; and he that was dead sat up, and began to speak." Luke vii. 14, 15. Again, when the two blind men acknowledged Him to be the Messiah, and besought his mercy, He said unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened." Matthew ix. 28—30. On other occasions the word of Jesus produced a similar instantaneous effect on persons at a distance. Great indeed was the faith in the *Divine* power of Jesus which was displayed by the Roman centurion, who thus addressed Him; "Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." Matthew viii. 8—13. John iv. 43—54. How complete is the accordance of the circumstances thus related, with what the Psalmist says of Jehovah, "He sent his word, and healed them." Psalm cvii. 20.

Jesus possessed the same power over the very elements of nature. "And when He was entered into a ship, his disciples followed Him; and, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but He was asleep. And his disciples came to Him, and awoke Him, saying, Lord, save us, we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of person is this, that even the winds and the sea obey Him!" Matthew viii. 23—27; xiv. 32. Psalm cxlviii. 8.

The prophets were merely the instruments through whom the miracles were wrought. Thus when Moses, by God's

command, stretched forth his hand over the Red Sea, "the Lord caused the sea to go back." Exodus xiv. 21. Thus also the sun stood still in its course for a whole day, because "the Lord hearkened unto the voice" of Joshua. Joshua x. 14. And thus Elijah and Elisha were instrumental in raising the dead to life, after the exercise of fervent supplication. 1st Kings xvii. 21. 2nd Kings iv. 33. In the same way, the miracles performed by the Apostles were not performed in their own name, but in the name of Jesus, by whose power those signs and wonders were actually effected. "So then after the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God; and they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Mark xvi. 19, 20. Thus, after the sudden cure of the cripple in the temple, when the question was addressed to the Apostles Peter and John, "By what power, or by what name, have ye done this?" Peter was filled with the Holy Spirit, and answered, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole." Acts iv. 7—10. And what were the words of the Apostle when he was the means of miraculously healing the palsied Eneas, who had been confined to his bed for eight years? "Eneas, JESUS CHRIST MAKETH THEE WHOLE." Acts ix. 34. Compare xiv. 3. Romans xv. 19.

This inherent power was equally manifest in that great miracle, Jesus' resurrection from the dead. He expressly asserted, "therefore doth my Father love Me, because I lay down my life, *that I might take it again.* No man taketh it from Me, but I lay it down of myself. I have power to lay it down, and *I have power to take it again.*" John x. 17, 18.

He even fixed the period for raising his body; "in three days I will raise it up." John ii. 19—21. This saying was notorious, even among his enemies, who in consequence, took every means to guard his sepulchre; and we read that, "when He was risen from the dead his disciples remembered, that He had said this unto them, and they believed the Scripture and the words which Jesus had said." John ii. 22.

3.—*Jesus Christ, during his abode on earth, received the worship which is due only to the Supreme Being.*

Though Jesus' assertion of a claim to the Divine character procured for him from the Pharisees only the accusation of blasphemy; and the wonderful works by which the claim was proved, were attributed to the prince of the Devils, yet to his own followers, Jesus was an object of religious worship.

That the prostration to Jesus was an act which could not be rightly addressed to men or to angels, is clear from this, that when Cornelius fell down at the feet of Peter, and worshipped him, that Apostle, eminent as he was as a teacher and leader among the early Christians, instantly refused to receive such a mark of reverence, "Stand up," said he to Cornelius, "I myself also am a man." Acts x. 26. In the same manner, when the Apostle John, overwhelmed with the glory of the angel who showed him so many wonderful things, "fell at his feet to worship him," the angel forbad such conduct, exclaiming, "See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: WORSHIP GOD." Revelations xix. 10. Yet this act of worship was frequently, and without any blame, addressed to Jesus. The wise men of the east came to Jerusalem, saying,

"Where is He that is born King of the Jews? for we have seen his star in the east, and are come *to worship* Him." "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." Matthew ii. 2—11. It must be remembered that at this very time, Herod, a most jealous tyrant, was actually reigning over Judea, and himself pretended an intention of uniting with them in their worship.

The leper, when worshipping Jesus, cried out, "If Thou *wilt*, Thou *canst* make me clean." Matthew viii. 2, thus attributing to Him omnipotence. In the same manner the Ruler, when prostrate before Him, exclaimed, "My daughter is even now dead, but come, and lay thy hand upon her, and she shall live." Matthew ix. 18. When Jesus had interrupted for a time one of the laws of nature by walking on the surface of the sea; when he hushed the raging wind and waves into a perfect calm by a word, "His disciples came and worshipped Him, saying, Of a truth thou art the Son of God." Matthew xiv. 33. Again after He had bestowed sight on the man who was born blind, He said unto him: "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen him, and it is He that talketh with thee. And he said, Lord, I believe; and he worshipped Him." John ix. 35—38. "And it came to pass" says the evangelist whilst narrating his glorious ascension, "While He blessed them, He was parted from them, and carried up into Heaven; and they worshipped Him, and returned to Jerusalem with great joy." Luke xxiv. 51—53.

In conclusion it only remains to be observed, that the incarnate Son of God is declared to be the object of worship,

not only to men, but to angels. "When He bringeth the first-begotten into the world," (says St. Paul in his Epistle to the Hebrews) "He saith, AND let all the Angels of God worship Him." Hebrews i. 6. Psalm xcvii. 7.

4.—*The Incarnation, life, and death, of Jesus were accompanied by other circumstances which fully harmonize with the Doctrine of His Deity.*

Foremost among these, stands the miracle of his conception by a pure virgin. What could be more in accordance with the doctrine of Jesus' divinity than such a miracle? What more expressive of the celestial dignity of the child who was about to be born, than the salutation addressed to the virgin by the angel Gabriel? "Behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name JESUS. He shall be great, and shall be called THE SON OF THE HIGHEST: and the Lord God shall give unto Him the throne of his father David; and *He shall reign over the house of Jacob for ever; and* OF HIS *kingdom there shall be no end.*" Luke i 30—33. The Star which arose in the east, guided the wise men on their journey, and at length stood still over the place where the young child lay, was a bright and beautiful symbol of the glory of Him whom they came to adore. Nor was it a faint indication of the great event of Deity incarnate, which was afforded to the shepherds when "the angel of the Lord came upon them, and the glory of the Lord shone round about them;" when he said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is CHRIST THE LORD:" and when "suddenly there was with the angel a

multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke ii. 8—14.

Again, how remarkable it was that John the Baptist, than whom there had arisen no greater prophet, should be sent for the single purpose of preparing the way for Jesus. In how striking a manner was the truth of his Divinity confirmed, when the heavens were opened, when the Holy Spirit descended upon Him as a dove, and when his Sonship was proclaimed by Jehovah Himself! And again at the glorious scene of the transfiguration, when " his face did shine as the sun, and his raiment was white as the light;" when Moses and Elijah, the great Lawgiver and Prophet of the former dispensation came to minister to Him; and when, from the bright cloud which encompassed them, the voice of God the Father was again heard, " This is my beloved Son, in whom I am well pleased: hear ye Him." Matthew xvii. 1—5.

We may mention in this connection the irresistible influence which often accompanied the mere personal presence of Jesus, as when He passed through the midst of the murderous Nazarenes, Luke iv. 30; and when the very armed men who had come to seize Him in the garden of Gethsemane " went backward, and fell to the ground." John xviii. 6. Even the stormy winds subsided into a calm under the simple influence of his presence. But, above all, nature bore her testimony to her Sovereign, when Jesus hung on the cross during three mid-day hours, and at a period when, from its being the full moon, *a natural eclipse was impossible*, a miraculous darkness covered the whole land; and when, after He had expired on the cross, the earth quaked, the rocks were torn asunder, the veil of the temple was rent in twain from the top to the bottom, the graves were opened and the bodies of many of the dead arose. Well might the "centurion,

and they that were with him watching Jesus," when they beheld these wonders, exclaim with trembling, " Truly this was the Son of God!" Matthew xxvii. 45—54.

5.—*In connection with the period of his abode on earth, Jesus is described as God, or Jehovah.*

When the Apostle John, after declaring that the " Word was God" proceeded to inform his readers that the " Word was made flesh," he plainly promulgated the doctrine that the Deity became *incarnate.* John i. 1, 14.

The Prophet Isaiah thus declares the future miraculous birth of the Messiah; " Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and thou shalt call his name IMMANUEL, which, being interpreted is, GOD WITH US." Isaiah vii. 14. Matthew i. 22, 23. " For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace. Of the increase of His government and peace; there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever " Isaiah ix. 6, 7.

Of John the Baptist, of whom Jesus himself declared, " This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before Thee," (Matthew xi. 10, 14.) it was prophesied, "Behold, saith Jehovah, I will send my messenger, and he shall prepare the way before Me: and the Lord whom ye seek, shall suddenly come to HIS temple, even the Angel of the Cove-

nant, whom ye delight in, behold, He shall come, saith Jehovah of hosts. But who may abide the day of his coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness." Malachi iii. 1—3. And again, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of Jehovah." iv. 5. Thus also Isaiah describes John as a person crying in the wilderness, "Prepare ye the way of Jehovah —— make straight in the desert a highway for our GOD." Isaiah xl. 3. And John really was the forerunner of Jesus, when he spoke, saying, "Behold the Lamb of God, which taketh away the sin of the world" —— when he baptized the people with water unto repentance —— when he directed their attention to that Saviour who was to baptize them with the Holy Spirit —— when he declared his own decrease, and the increase of Him who was come "from heaven," and was "above all;" then did he prepare the way of the Son of God. In the same language the angel spoke to Zacharias regarding his promised son; "Many of the children of Israel shall he turn to the LORD THEIR GOD, and he shall go before HIM in the spirit and power of Elias, to make ready a people prepared for the Lord," and Zacharias thus addressed his new-born infant; "And thou, child, shalt be called the prophet of the HIGHEST; for thou shalt go before the face of THE LORD to prepare his ways." Luke i. 16, 17, 76.

The following prophecy declares the Deity of Jesus in connexion with his sufferings and death. "And I, saith Jehovah, will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon ME whom they have pierced,

and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn." Zechariah xii. 10. In piercing the hands, feet, and side of Jesus, the Jews "crucified the Lord of glory" himself. 1st Corinthians ii. 8.

St. Paul sums up the whole matters in a single sentence "Great is the mystery of godliness; God was manifest in the flesh." 1st Timothy iii. 16.

III.—Jesus since his resurrection reigns, and shall for ever reign, in Heaven.

The everlasting Kingdom of the Messiah is predicted in numerous places in the Old Testament. David gives us a sublime description in the 72nd Psalm. "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and his enemies shall lick the dust. Yea, all kings shall fall down before Him: all nations shall serve Him. For He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. His name shall endure for ever, his name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed."

The "Prince of Peace" was one of the distinguishing titles of the child who was to be born of a virgin, and Isaiah (ix. 6, 7,) exclaims, "Of the increase of his government and peace there shall be no end: upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

In the vision of Nebuchadnezzar recorded by Daniel, the kingdom of the Messiah was represented as a stone cut out without hands, which "became a great mountain, and filled the whole earth;" and of another glorious revelation made to himself, he writes, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 13, 14.

After the Lord Jesus had conversed with his disciples for many days subsequent to his resurrection, "He was taken up, and a cloud received Him out of their sight." Acts i. 9 Then it was that having triumphed over all his spiritual enemies, and trodden on the serpent's head, the Son of God resumed his station "far above all heavens, that He might fill all things." Ephesians iv. 10. "Being the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power, when He had by himself purged our sins, He sat down on the right hand of the majesty on high." Hebrews i. 3. Then did the Father highly exalt Him, and give Him "a name which is *above every name;* that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians ii. 9--11. Ephesians i. 20—23.

Jesus, the Mediator between God and men, is still clothed with human nature. After He had expired on the cross, his human soul continued to exist, and on the third day was re-united to his body, which was raised on earth, and glorified

in heaven. "There is one God, and one Mediator between God and men, the *man* Christ Jesus." 1st Timothy ii. 5; and this man, the Son of Mary, the rod out of the stem of Jesse, "was dead, and is alive again." Revelation ii. 8. He is "the Captain of our salvation made perfect through sufferings." Hebrews ii. 10. Herein the children of God, may rejoice with joy unspeakable, that Jesus is "not ashamed to call them brethren," and that they have a merciful and faithful High Priest, who is "touched with the feeling of their infirmities," and who, having himself "suffered being tempted," is able to "succour them that are tempted." Hebrews ii. 18; iv. 15.

We repeatedly find prayer addressed to Jesus. Thus, when the disciples assembled together to select an apostle in the room of Judas, "they prayed, and said, Thou, Lord, who knowest the hearts of all men, show whether of these two Thou hast chosen." Acts i. 24. And when Stephen was being stoned to death, he saw "the heavens opened, and the Son of man standing on the right hand of God;" and he prayed, saying, "Lord Jesus, receive my spirit; and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." Acts vii. 56—60.

As the Lamb that had been slain, we find Jesus worshipped by all the glorious company of Heaven. "And I beheld," says the apostle John, "and I heard the voice of many angels round about the throne, and the living creatures, and the elders, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Revelation v. 11—13.

A thorough devotion of heart to the Lord Jesus Christ, is a main distinguishing characteristic of all true Christians. They are not their own; they are Christ's, "bought with a price." "Whatsoever ye do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him. Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ." Colossians iii. 17—24.

But Jesus shall again appear as a *glorified* Messiah. At his ascension the angels declared "Why stand ye gazing up into Heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into Heaven." Acts i. 11. He himself foretold, "Hereafter shall ye see the Son of Man coming in the clouds of heaven, with power and great glory," Matthew xxiv. 30, and his apostle assures us that the "Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thessalonians iv. 16, and holds this out as a most powerful motive, that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 11—13.

This appearing of the Lord Jesus, and the glorious subsequent events of the millennium, and the final Judgment, are thus described by St. John in the 19th and following chapters of the Revelations.

"And I saw heaven open, and, behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and He was clothed in a vesture dipped in blood, and his name is

called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen. And out of his mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

"And I saw the beast, and the kings of the earth, and their armies gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, and all the fowls were filled with their flesh.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old Serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand

years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years.

"And when a thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, to gather them together to battle: and they went up on the breadth of the land, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works; and whosoever was not found written in the book of life, was cast into the lake of fire. This is the second death.

"And I saw a new Heaven, and a new Earth; for the first heaven and the first earth were passed away. And I heard a great voice out of Heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

"And He that sat upon the throne said, Behold, I make all things new. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

"And an Angel carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, clear as crystal: and it had a wall great and high, and twelve gates, and names written thereon which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the city was pure gold, like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones; and the twelve gates were twelve pearls. And I saw no temple therein; for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon, to shine on it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day, and there shall be no night there. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. And the angel showed me a pure river of water of life, clear as crys-

tal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the Tree of life, and the leaves of the Tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve Him, and they shall see his face, and his name shall be in their foreheads.

"I Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. Let him that heareth say, Come. And let him that is athirst, come; and whosoever will, let him take the water of life freely.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

"The grace of our Lord Jesus Christ be with you all. Amen."